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# *The* Masonic Craftsman

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Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: Is a Uniform Funeral Service Desired?*



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## ROMANS — 12TH CHAPTER

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
4. For as we have many members in one body, and all members have not the same office;
5. So we, being many, are one body in Christ, and every one members one of another.
6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching;
8. Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10. Be kindly affectioned one to another with brotherly love; in honor preferring one another;
11. Not slothful in business; fervent in spirit; serving the Lord;
12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;
13. Distributing to the necessity of saints; given to hospitality.
14. Bless them which persecute you; bless, and curse not.
15. Rejoice with them that do rejoice, and weep with them that weep.
16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17. Recompense to no man evil for evil. Provide things honest in the sight of all men.
18. If it be possible, as much as lieth in you, live peaceably with all men.
19. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord.
20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.
21. Be not overcome of evil, but overcome evil with good.



# NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, *Editor*  
MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 MARCH, 1933 No. 7

**BI-CENTENARY** With the approaching celebration of the 200th Anniversary of the founding of duly constituted Freemasonry in the United States, added interest is being manifested by an increasing number of Craftsmen throughout this jurisdiction and by Masonic students generally throughout the rest of the country, and abroad.

Characteristic of Massachusetts Freemasonry, the important event will be signalized by a program at once dignified and impressive. No red fire or ballyhoo is being indulged in, but members of the fraternity hereabouts are being quietly informed of the significance of the occasion, and when the important mass meeting on June 28, at the Boston Arena, climaxes the three days' celebration of June 25-28 next, it is expected that the capacity of that spacious structure will be taxed to accommodate the attending brethren.

Massachusetts may well be proud of her Masonic history. Nowhere else on this continent is there an equal unbroken record of service in Freemasonry, and if a feeling of elation expands the bosom of the brethren in this jurisdiction in this bi-centennial year, it is because of a natural sense of gratification and self-congratulation in being part of a splendid organization, well governed, with a glorious past, and a still more glorious future.

**OBITER** The expression is axiomatic that where **DICTUM** progress ceases decay begins. This is evident in the affairs of men as in nature. Put another way, the trite proverb, "Rust consumes faster than use wears," covers the case.

The comment is appropriate at this time for the reason that the whirling speed of yesteryear has slowed down to a snail's pace in most countries and to a positive full stop in some sections of this fair land. One gets an impression of the complete atrophy of men's minds, at least in measures of constructive usefulness.

Victories have frequently been won by virtually defeated armies whose leaders failed to recognize defeat and had the courage to attack. In fact, it is a military maxim that the best defense is attack.

While holding no brief for the measures of brutal discipline which in wars have caused the slaughter of thousands, even though they brought victory and reward and other emoluments to the "brass hats" who reaped them, we may well borrow some of the milder discipline befitting people desirous of observing by an orderly self-restraint the sane rules of fair government. Fabian tactics are getting us nowhere.

Which brings us to the root of the matter and in a great measure answers the question now so frequently and bewilderingly asked: Why has the present world disaster fallen?

A certain lack of discipline has been evident in the

habits of the present generation for some time—particularly in this country. Orderly methods of government which, after all, are but the exercise of rational self-control, have not appealed to the mass of the people, and because individuals have felt that particular laws, customs, and methods did not apply to them, there has grown up chronic abuses through the medium of a system of groups of men with a disregard or utter contempt for government in its various forms, through the familiar medium of racketeering *et al*, which is perhaps the most startling single growth in this country today.

So long as people insist on acting on individual impulse, or by setting up separate standards, fail to recognize that in matters of community interest the greatest good of the greatest number is the desideratum, just so long shall we have panics and financial pyramids, and the soil will be fallow for the plans of the social iconoclasts whose seed is spawned in corruption and subsequent discontent, amid the inevitable antipathies to civic righteousness.

Contentment consists not in great possessions, but in a condition of mind that sees beauty in simple things and possessing the capability of casting out the primal vices of envy, hatred and malice. The man, or woman, who in simple faith can trust their fellow man, whose desires are moderate and faith wrapped up in the common good, will find greater happiness in life than in any practise of an all too common greed.

**NOMENCLATURE** From time to time an interested reader asks the question: "Why the inconsistency of the titles in Freemasonry?", and with regret his question is answered with another "Why—indeed?"

For it must be admitted that there *are* inconsistencies, ranging from the "Most Puissant Sovereign Grand Commander" down to that most commonly criticized incongruity: Sir Knight."

No one will admit upon calm reflection that it is within the power of any ordinary mortal to make himself by the assumption of a certain office, "*most puissant*," in fact it must be embarrassing to modest men who have had to hear the burden of this grandiloquent cognomen to be thus dubbed. Of course, there are those to whom the designation will automatically appeal, and who may even presume to believe they actually are *most puissant*. What folly!

The incongruity of the title, "Sir Knight", however, transcends in ludicrousness all others.

(Continued on Page 175)

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Alfred H. Moorhouse, Editor and Publisher.

# Is a Uniform Masonic Ritual for Funerals Desirable?

## A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH A. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### UNIFORM RITUAL IS NEEDED

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

**T**O the query, "Should there be a uniform ritual for Masonic funerals?", this writer's answer is unequivocally: Yes!

Disclaiming any desire or intention to reflect upon the variety and quality of the various and sundry systems now in use (these are almost as numerous as the famous pickle family) it is evident, after even a superficial examination of the subject, that it is of importance and deserving of craft consideration.

The last service by Masons in behalf of a deceased brother Mason, when by request his mortal remains are formally confided through them to the care of the Grand Artificer of the Universe, should express in a manner worthy of craft ritual the sorrow of men with whom the deceased has been in close accord, and as well dignify the occasion with symbolic and spiritual significance worthy of the great fraternity.

Whatever of comfort or consolation may be afforded those to whom the departed has been tied by blood ties, and upon whom death deals its heaviest blow, should be given first consideration in a sympathetic service, solemnly conducted, tempered with the hopeful augury of his acceptance into the celestial lodge above.

In December, 1931, Carl H. Claudy, able and earnest student of matters Masonic, gathered together a wealth of information on this interesting subject, and distributed among certain members of the Craft a digest of Masonic funeral services.

This digest alone comprises 51 pages of text, has much merit, but is obviously too lengthy to be used in toto. From it, however, appropriate excerpts could be taken, which would form the nucleus of a beautiful and universally acceptable service.

It would perhaps be too much to forecast complete unanimity on a contentious matter, and yet we are of the opinion that a carefully chosen group of representatives, preferably clerical, from each grand lodge in this country could agree upon a service which would be mutually satisfactory and an improvement on the present confusion.

There are difficulties in the path of such a conference, to be sure, which is another argument for the establishment of some Supreme Court of Freemasonry for the settlement of just such questions as this.

It has always seemed to this writer that the beauti-

ful liturgy of the Episcopal Church offered an appropriate ceremony. This, with the addition or deletion of certain parts and with suitable Masonic interpolations, may well be made the basis of a Masonic funeral service, satisfying alike to family and Freemasons.

The Craft generally will approve of any concerted program with the objective of attaining a harmonious and beautiful burial service to replace present conflicting conditions.

### UNIFORMITY WITHIN EACH JURISDICTION DESIRABLE

By WM. C. RAPP  
Editor *Masonic Chronicle*, Chicago

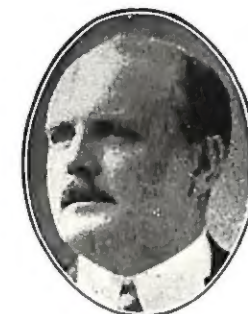
**W**E take it for granted that our question inquiring into the advisability of having a uniform ritual for Masonic funerals refers to a ritual to be used by all grand jurisdictions. If this be true,

our topic is purely academic, for, like the ideal of a uniform ritual for the conferring of the degrees to be used in every state, it is simply unattainable. However, merely as a viewpoint, we might answer the query in the affirmative, provided that someone will produce a ceremony which to the highest possible degree is sympathetic, consoling, reassuring, hopeful, beautiful, eloquent and

inspiring, and from which has been omitted everything sad, solemn, dismal or mournful. We would attach the further condition that all Masons agree that this particular ritual possesses these qualities and other fine attributes to a greater extent than is to be found in any ritual that has been, may be or might have been written. Perfection is all that is asked.

The advisability of having an officially adopted ritual for Masonic funerals in each grand jurisdiction is conceded, not so much because of the uniformity achieved, although that is desirable, but to insure that the ceremony used is appropriate and possesses merit. The duty of presiding at the obsequies of a deceased brother falls upon the master of the lodge, and it is no disparagement to say that but a small proportion of their number are mentally fitted to prepare or select a suitable service for such an occasion, much less to conduct it extemporaneously.

The delivery of the committal service is of equal importance with the text, and in this ministers of the gospel usually are more proficient than laymen, though sometimes clergymen become too funeral and solemn. We cannot all achieve perfection in delivery, but we





can all improve to a marked extent with but little effort. Memorization of the service is essential if effectiveness is to be attained. It must be remembered that this is one of the few occasions when Masonic ceremonies are performed in public, and but an indifferent impression will be made if the service is read. Only a fluent and intelligent recital will leave an impression of sincerity.

In the large majority of grand jurisdictions it is traditional that the surviving relatives of a deceased member have the right to demand that the Masonic funeral services be conducted, but this is not true in all states, a dispensation from the grand master being necessary in some of them. In recent years there has developed a distinct sentiment in favor of eliminating such services entirely. In England, we are told, they have fallen into disuse. Meager attendance at funerals, particularly in large cities, has in some measure been responsible for this.

An unusual case arose a few years ago in New Hampshire, when eight persons were burned to death, and it was impossible to identify the bodies. They were all buried together, and one of the unfortunate victims being a master Mason, the Masonic service was requested. The grand master refused to permit it.

We favor the retention of the Craft service as a right, with the exception of isolated cases, which need not be enumerated. Uniformity within the respective grand jurisdiction is desirable; uniformity within all jurisdictions is out of the question, whether desirable or not.

#### A CHANGED VIEWPOINT NECESSARY

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

OUR subject for discussion reads, "Should There Be a Uniform Funeral Ritual for Masonic Use?" Some of us, and without offensive cynicism, might pertinently ask, "Should Masonic funerals be encouraged by the Craft?"



To the mind of the present writer such would seem the more pertinent and important question. In such opinion we are sustained by many official pronouncements. We take from the Blue Book issued by the Grand Lodge of California the following extract:

"Well-informed Masons are of opinion that in a short time a Masonic funeral will be an unusual occurrence. Already the day of long processions and brass bands has passed. Many funerals are now privately conducted, and undue expense and display are not considered good taste."

The Masonic funeral ceremony of general use comes to us from the time of smaller communities and a simpler manner of life. The fraternal attendance at the burial of a brother was expected, and gave importance to all concerned. In such surroundings the stilted phrasing of the ritual was calculated to arouse awe in the presence of death, and thus fitted in with the sentiments of the time. It incited to weepiness on part

of many who looked forward to a burying as an occasion of peculiar emotional excitement.

It is of common criticism that the Masonic burial service is gloomy to an extreme. There is a dwelling upon the sense of bereavement and of irreparable loss, all expressed in terms that are of the body. The illumination of a darkened scene by the light of faith is dimmed and rendered obscure by words that tell only of grief. No more than a faint glean of spiritual comfort can reach to mourning friends.

In place of all this the last words spoken over the mortal remains of a brother who has laid down the working tools of mortality should stress in convincing and consoling words an assurance of the continuity of human existence beyond the change that men call death. All should be in consonance with the simple yet sufficient faith that is of Masonic teaching. There should be conveyed in effective language the dignity and significance of the preparation that is of earthly life, the fulfillment of the purposes of discipline in mortality, and a confidence in fuller development of the spirit, with other and nobler tasks awaiting the departed soul of our beloved dead.

To properly respond to the requests and desires of families and friends who may still ask Masonic funerals, there is surely a need in many jurisdictions for a thorough revision or, indeed, of a complete rewriting of the funeral services of the Craft. There is surely a sufficient scope of noble thought and inspiration, with a pure beauty of language available to whoever may bring the competence of ability and training to such needed task. Whether such service will be of general acceptance is doubtful. There will be many to hold tenaciously to the familiar form of words, with its futile rhetoric, its morbidity and its false sentiment. But with the growing disuse of public exhibitions of private grief, there will be a lessening need for ceremonials and rituals, which may in a short time settle the whole question.

#### MODERN SERVICE MUCH TO BE DESIRED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IN this grand jurisdiction—Wisconsin—the above question has been a live source for discussion for many years, and only last year was it settled, for the time being at least.



Ever since the memory of man runneth not to the contrary, the Wisconsin Masonic burial service was a stench in the nostrils of many thinking, conscientious Masons. It dated back to the time when hell fire and damnation was a timely topic for religious discussion, and when the doctrine of predestination and similar themes were held in general respect. As a result, our burial service—Masonic—was a combination of hopelessness, despair and discouragement. While it was printed in the ritual, its use was not obligatory and the result was not inspiring. Many officials had services of their own, others

used parts of the regular service, and the entire situation was more or less chaotic.

So unsatisfactory was the situation that three years ago grand lodge appointed a special committee to revise the burial service, and last year a final report, embodying practically an entirely new burial service, was adopted and recommended for future use. It is still not obligatory, but at any rate those who do use the new ritual will at least be voicing sentiments of hope and not despair, of reliance and assurance, rather than of despondency and apprehension.

Generally speaking, Masonic funerals are the only occasion when Masonry functions publicly. Much depends upon the impression made, not only on the relatives and friends of the deceased, but on the general public. Because of that fact, a modern service of hope and consolation, conducted in a dignified manner consistent with the institution of Masonry and the occasion itself, is much to be desired. If the ritual is uniform in the jurisdiction, it is more likely to be acceptably rendered, and thus more generally appreciated.

A uniform Masonic burial service, if it is modern and is well rendered, will give comfort and satisfaction to grieving relatives, will be a source of pride and gratification to members of the Craft, and will add to the respect and regard held for the Masonic institution by the general public.

## Dramatize the Vital Things In Masonry

By DR. ARTHUR C. PARKER *Rochester Museum of Arts and Sciences, Rochester, N. Y.*

There was a zero hour in 1717, when ancient craft Masonry lingered between extinction and revival. The revival came, meeting a need that has survived until this day. With the crucial years through which we are passing, men and Masons are again inquiring whether or not another zero hour has come.

On every side Masons are inquiring earnestly into the real import of Freemasonry and seeking to discover to what extent it meets vital human needs. True it is that in every generation there have been thousands who expected things of the fraternity for which it was never designed; equally true it is that thousands more have sought to find the greater illumination of life and mind promised by the ritual itself. Deep beneath the substructure of the temple scholars have ever sought the secret of Masonry's alluring charm. It has fascinated men; it has held them; it has inspired them. But it has done this only for those who found zest in the search.

Officers of the line have found interest in the journey toward the mastership, but they have frequently done so almost alone, for to those who time after time came for solid meat, the fare seemed meagre indeed. It was ever the ritual, its perfection; it was ever the use of the ritual for initiation alone. It has seemed to many that this ritual was not the end, but the key to an enchanted beginning. Yet, once handed the key, tens of thousands have never been shown how to use it.

## EDITORIAL

(Continued from Page 172)

To be dubbed a Knight is a privilege and an honor not to be despised. Knightly qualities are worthy qualities, admirable in anticipation and exemplary in attainment. Yet when a man has risen to such rank, why make him appear ridiculous by designating him Sir Knight, when the title "sir" by all the rules of usage and authority of historical association specifically implies the rank of Knight Templar, making the additional word simply one of supererogation—superfluous entirely.

One would never think of referring to a male person as "Man Mister" or "Mister Man", or of a woman as "Miss Woman", yet these are no more inconsistent than the criticized "Sir Knight."

The title "sir" designates a Knight, and if the latter must be supplemented by a prefix, then why not the simple word "brother"?

Our foreign friends must laugh at the naive American Masons display in this inconsistency—for they, older than we, and better versed in the sound rules of historic nomenclature, have not fallen into the errors so common hereabouts.

Among our ancient brethren the Lodge of Initiation was not the principal work of the Craft. Refreshment played a large part in the history of the lodge. There was a feast of reason; an hour of happy entertainment; a season of delightful instruction. The flowing bowl may have played a large part in these feasts, but, in those days it was the common custom, and it contributed in its way to the feeling of fraternity. When men enjoy an episode together, their hearts are enkindled with love for one another. This is because they are partaking of a common experience.

The cold mechanical exactitude of initiatory ceremonies during which the member sits silently in dignified repose, is not conducive to the warmth of fraternity, save among the actors in the drama themselves. Working together, as the officers do, does indeed, create a mutual admiration and respect, cementing all in a common whole. This, however, is not an emotion usually felt by the spectator on the side lines. Thus it is that working together and enjoying together make for that warm fraternal feeling that the initiate actually expects but frequently fails to find.

Once Masons laughed together, sang together, worked warm-heartedly together. Why not now? A zero hour has come when this question is more than trivial.

Three things have militated against a warmer, freer, more acceptable Masonry: first, popularity; second,



prosperity; and, last, the enormous task of raising the thousands who came of their own free will to seek the light. Freemasonry is still popular, but it is not as prosperous as in the decade last past, nor do the thousands now knock at our doors. It may be well that this is so, for it gives time for sober reflection.

Yes, there is something that Masons can do, must do, to deepen their allegiance and cement their loyalty. There is something that can and must be done to provide the Craft with the meat it needs. That *something* is *more light about the Craft itself*.

Books by the thousands have been written, lectures by the tens of thousands have been poured into Masons' ears; but that is not enough. It is not even the Masonic way of teaching!

How, then, do Masons teach? There is one certain answer; by symbol and by drama.

There are certain phases of Freemasonry that recognize this, but, in a measure they have frozen the drama. Nevertheless, this form of further illumination is marvelously popular and engages the best talent in the Fraternity. It is not the drama of initiation, however, of which we would speak, but the drama of history, of philosophy, of every-day life, or even of humor, if you please, which we would seek to emphasize. We do not need more dramatic degrees, for there are sufficient; but we do need more dramatic refreshment, enabling us to work together in an enjoyable way.

Our Fraternity has an unusual history, and its field covers many phases of life. We speak of the ancient philosophers, of strange mysteries, of the building of cathedrals, of the changes in empire and of the great men of all time. We may do more than speak of these things, however. We may dramatize the story and act it out in the lodge room, for the edification of all.

If our lodges would inaugurate a program of 60-minute Masonic dramas, clever, appropriate, suitable for ordinary talent, and short enough for an hour of refreshment, the side lines would not be empty nor would any brother fail to find further light. There might be seasonal dramas or mystery plays, patriotic plays, historical dramas and even times of solid humor.

To mention a few subjects that might be handled by a Masonic playwright, one might list, for example, the following:

Pythagoras and the Forty-Seventh Problem, In the Days of Robert the Bruce, Sir Christopher Wren, The Union of 1717, Paul Revere, Benjamin Franklin Presides, Washington Returns, When Masonry Organized, DeWitt Clinton, A Country Lodge at Thompkins Corners, The Master's Secret, When the Lodge Admitted a Clandestine, When Masonry Sang, Bredren from Alabam, etc.

Every jurisdiction has its own Masonic history and dramatic episodes. Many of the events that characterize the story of localities can be dramatized for purely local purposes. One needs only a bit of imagination to construct such dramas, all of which can be performed by members of the lodge in costume, and by non-offi-

cers, if possible. This will give chance to the brother who is not in line and develop further ability, as well as reveal it.

Certain plays may be pantomimic; some may be done in shadow, back of a screen, but the pageantry of color in a lodge seated in due form is probably best.

There are scores of lessons that may be driven home by drama; there is a world of philosophy that may be so taught; while Masonic and profane history may be imparted thereby in an incomparable way.

It might be well for 60-minute dramas of the character suggested to be vouched for by the district deputy grand master of the jurisdiction, and his suggestions and help will be found of great importance. Once such a drama is inaugurated and is successfully presented, it should be available to all other lodges. An exchange bureau might be established, or the Board of Education and General Activity, such as the Grand Lodge of New York maintains, might act as the advising and distributing agency.

The present writer has seen the success of this plan in creating interest in New York. He has dramatized several episodes that were presented in admirable fashion in New York. Among these have been "Thomas Smith Webb and John Hammer Form Temple Chapter," and "Washington Returns." The other subjects enumerated are in outline awaiting the future call of lodges that need this type of instruction. Any brother skilled as a writer is welcome to use these subjects for his own development, if he will.

Many other topics of deep interest may be prepared as debates and round table discussions, the parts being carefully worked out in advance and rehearsed until perfected. The idea is to give in dramatic form the great truths, the inspiring pictures, the underlying motives that constitute and characterize Freemasonry, and to do this in a manner that will instruct, inspire and entertain.

It is possible that certain presentations may acquire great popularity, so much so that there is a temptation to make a side degree. This must be frowned upon for our degrees are sufficient, and there are perhaps too many side orders. These have their place, perhaps, but the real structure of Freemasonry best thrives upon that which is internal, and not that which is external.

Our proposal, therefore, is to make our 60-minute period of refreshment an hour of real enjoyment and instruction, and to employ it at times as the occasion when Masonic truths, philosophy, procedure and activity may be presented in a heart-stirring manner. We suggest that all this contribute not alone to intellectual enjoyment, but to the strengthening of fraternal feeling. Let us *talk* together as we walk together, but most of all let something be done to make our hearts beat together in common purpose for each other! This we may do perhaps, if we refresh ourselves together with the common cup of joyful wisdom.

To meet the zero hour — DRAMATIZE THE VITAL THINGS OF MASONRY; then over the top to our long sought-for objective!

## Truth

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It is an odd fact that Freemasonry's direct teaching in regard to Truth is less important than her indirect teaching.

In the entered apprentice's lecture we learn of Truth as "the foundation of every virtue. To be good and true is the first lesson," etc. But these teachings regarding the third principal tenet are of Truth in its narrower and more restricted sense—that use of the word as a synonym for sincerity, right dealing, absence of deceit, straightforwardness.

Philosophers distinguish several varieties of Truth—logical truth, the conformity of reasoning to premises; ontological, metaphysical or transcendental truth—the doctrine that the existence of Deity is proved by the very idea of his existence; absolute truth—the reality behind the appearance or idea.

These conceptions of Truth have led to the more common use of the word, as that which is believed to be so, as distinct from that which is known to be opposite of the fact. The witness who swears to tell the truth, the whole truth, and nothing but the truth, indicates no more than his intention to state that which is known to him, believe by him; that he will not intentionally deceive. A witness may testify to something which is not a fact and yet be unperjured, provided it is a fact to *him*. A man ignorant of astronomy may truthfully testify that the sun moves from east to west between morning and night. His testimony is the truth as he knows it. That actually the earth moves beneath the sun, while the sun stands still, does not make him untruthful.

The truth is not always easy to define. Some questions have several answers, all correct. Other questions cannot be answered, *as asked*, correctly. For instance, "how many feet in a mile?" has only one true answer: 5,280. But "What two whole numbers added together make 5,280?" has 2,640 answers, *all* correct! "What are the *only two* numbers which, added together, result in 5,280?" cannot be answered correctly, *in the terms in which it is asked*, because there are not "only two" numbers, the addition of which so result. In mathematics are many conceptions which have no actual truth behind them. By the very laws of mathematics, we cannot imagine a square root of "minus one." A root, multiplied by itself, must give the number of which it is a root. No number, plus or minus, multiplied by itself, produces a minus quantity. Yet this very conception of the square root of minus one is constantly in use in mathematics, though it has no objective existence and no mathematical answer.

The entered apprentice lecture teaches of truth as opposed to deceit, truth as a foundation of character, truth in the moral sense. In this sense Truth really is the foundation of every virtue. There is no justice without truth; there is no philanthropy without truth; there can be no self-sacrifice, no bravery, no rectitude—no virtue of any kind—without a foundation in that which is sincere and honest, as opposed to that which is lying and deceitful.

This aspect of truth is only a part of the third principal tenet. It is vitally important, it must be learned, pondered and observed, but it compares with the absolute Masonic Truth as compares the moon to the sun.

To grasp the idea of Absolute Truth is not given to many. All abstract ideas require real mental labor to formulate. The thought of fundamental, unchangeable, inescapable verities behind the form, substance and phenomena of life, is not easy. Yet difficulty but makes the idea the more precious when it does become a part of a Freemason's mental concepts.

A manufacturer is to make a table. Before he puts pencil to paper he forms an idea of what a table looks like. He reduces this idea to a drawing and specifications; it then becomes an idea made manifest, so that others can understand it. But it is not yet a table. When the wood-worker constructs the table from materials, cutting and fitting them from the plans, the idea becomes embodied. The table is now all three—idea, idea manifest, and idea embodied. To the observer it is possessed of form and substance, is hard, varnished, throws a shadow and can support other objects—is, in fact, a table.

The Absolute Truth of the table is probably quite different. For all its seeming solidity and weight, we know that it is far more space than matter. We know that its atoms are composed of electrons, whirling at inconceivable speeds about a central proton, and that if we could see it as *really* is, not as it appears to human senses, it would be a collection of bounding, moving, swinging, revolving particles of electricity, the force of which, if all were suddenly let loose, would be sufficient to wreck a city.

But not a single scientist can yet even imagine what an electron *really* is—the Absolute Truth of it escapes the laboratory.

Freemasonry is not at all concerned with proving the verity of Deity. She accepts a Great Architect as Truth. But as we have seen, Truth has more than one classification. The Absolute Truth of Deity can no more be known to man on earth than the absolute reality of the table can be realized by those who use it. Our perception of the world and life is sense bound. From seeing, hearing, touching, tasting and smelling, we reason, think and believe. Many aspects of physical things do not touch our five senses—for instance, the speed of the electron, the size of the atom. And unimaginable aspects of Deity cannot enter our minds, because finite mind can never comprehend that which is infinite.

Freemasonry teaches that the True Word was lost. She offers a substitute. To search for That Which Was Lost is the reason for Masonic life. While we know that the search must be as fruitless as it must be endless, we find joy and usefulness in the effort, not in the results. Important to the Freemason is not the comprehension of the idea of the Absolute, but that he seeks it in his conception of the Most High.



The great Freemason, Lessing, said, "Pure Truth is for God alone"—phrasing in six words both the impossibility of mortals ever finding it, and the reason we should seek it! Cicero, too, knew why we must seek. When he said: "Our minds possess by nature an insatiable desire to know the truth," he uttered a truism, no matter what aspect of Truth is considered. Chesterfield capped them both with his famous "Every man seeks for truth—God, only, knows who finds it."

"Our ancient friend and brother, the great Pythagoras," was poet, philosopher and scientist when he stated, "Truth is so great a perfection that if God would render himself visible to man, he would choose light for his body and truth for his soul."

Few men are able to tell others of the eternal verities, even if, at long last, they win them. To "tell the truth," meaning to state the fact or belief as known, is easy. But to tell the Truth unto men is like singing music to the stone deaf, teaching differential calculus to a six-year-old child, speaking in a language the hearer does not understand. He who even thinks he knows the Lost Word may never tell it—no syllables formed by mortal tongue may speak it. Listen to John Ruskin, sage of sages: "Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain—which it is the pride of utmost age to recover." The very young and the very old know that which they cannot tell to us of the middle years. As Freemasons, we know a Truth we cannot tell even to the initiate, who must find it for himself in the midst of our symbols and our teachings.

The Great Light holds a thousand truths—and one great Truth. Alas, that some are so blinded to the latter that, finding an apparent failure of conformity between page and page, they see not the Truth behind. Such men cannot see the water for the waves, or find the forest, because there are so many trees! A collection of books, the Bible, has been translated and retranslated. Our Bible has come down to us through the hands of thousands of willing, devout workers, each with the faults and frailties of mankind. Some copied well, some copied ill; some worked carefully, others hastily; some historians were accurate, others allowed play to their imaginations. Of course, in this mighty literature are self contradictions; of course different prophets, historians, singers and inspired leaders saw different aspects of the truths they taught, and so taught differently. Recall the story of the two knights of old who fought to exhaustion over the color of a shield, one saying it was black, the other white. When the contest was over they examined the shield together, and found one side white, the other black! So with these different manners of teaching in the

Great Light—each teaches the truth as its writer saw it. The *real* truth, the *whole* truth—the *Absolute Truth*, is to be found in no verse, chapter or book, but in the Book of Books as a whole.

From the beginning of time man has attempted to visualize that which he cannot imagine! He would put in words, write upon paper, limn on canvass, shout to the housetops that which he cannot conceive. What is the conventional idea of heaven? Place of golden streets, flowing with milk and honey! Why? Because gold is precious and beautiful, and milk and honey good, and hard for the lowly and the poor to get. Injustice oppressed man for centuries; justice became a hope. A just judge, no matter how severe, was far better than an unjust judge. Hence we have an early conception of God as a strict, stern, implacable judge. Later on—much later—came the idea of a merciful judge, a loving, kindly, compassionate father.

As man has grown and learned, so has his conception of the Truth of the Great Architect grown more beautiful. Will any contend that man is perfect? Nay, man humble or exalted, man learned or ignorant, man wise or foolish, cannot conceive the unthinkable majesty and beauty, the stupendous power and glory, the unphraseable marvel, which must be the Absolute Truth of the Great Architect.

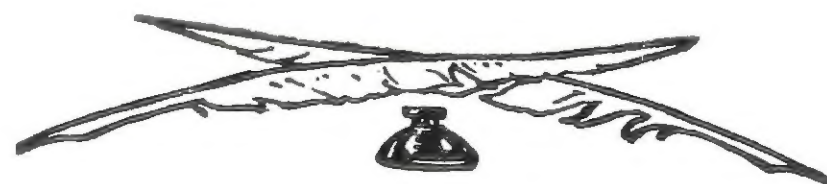
The dearest hope of all mankind since the first man cried the birth cry, was agonized down the centuries by Job: "If a man die, shall he live again?" And the centuries have given a hundred answers. Immortality in men's minds is as different as the men! To some it is rest; to others opportunity to do all that life denied them; to some it is a pleasure; to others it is knowledge; to yet others it is formless, ageless, boundless contemplation, the Nirvana of the Buddhist. But no thinking man believes that his most glorious conception of immortality can compare to whatever may be the Absolute Truth of that magnificent belief.

Concrete truths are all relative; Absolute Truth is unchanging. We think of men as good or bad, moral or unethical, wise or ignorant, only as compared to others. Absolute goodness, morality, wisdom, we cannot know here, since here we cannot know the Absolute Truth of anything.

But we may search for it! We may so order our lives, so read the Great Light, so follow the teachings of the Ancient Craft, that our quest of That Which Was Lost brings us one step nearer to the barrier which forever separates mortal eyes from Immortal Truth.

That he who quest earnestly and seeks sincerely will, at long last, pass that barrier and with his own eyes see the Absolute, is the magnificent Truth of Freemasonry.

So mote it be!



## Christopher Wren, His Genius and Influence

By PROFESSOR C. H. REILLY

When in 1923 the bicentenary of Wren's death was being celebrated, the chief note in the widespread appreciations was the way in which Wren's work had become part of the national life and thought, how it not only pervaded the working atmosphere of architects, particularly London ones, but even provided the language in which their own ideas were expressed. The modern architect, it was said, could no more escape from Shakespeare and the Bible. Fifty years earlier, in the days of the Gothic revival, a very different opinion would have been held. The glory of St. Paul's, which has the special merit of appealing to the layman as much as to the architect, would then have appealed to neither, or at the most only to a select few.

Today we have moved from the 1923 position, but not back to that of the theoretical Gothicists. Steel construction is now seen to be a dominant factor in modern buildings of any size. The attempt at pretending that the steel is not there and that the building is still one of stone, brick and wood is found to be futile. The girders are too stubborn, they will not bend, except at ruinous cost, to the gracious forms Wren used. The compromise buildings therefore in which this bending is attempted are already seen to be dated. A mechanical age calls also for mechanical efficiency in the use of cubic space, and this again militates against anything approaching the baroque. We are therefore of necessity now in a period of cubist architecture, but yet we can perhaps look back at the freer modelling of Wren's work with a detached appreciation more valuable than the indiscriminate praise of ten years ago. We can see that it stood for traits in the national character, a happy nonchalance, a combination of dignity and humour, which are in danger in these times of stress of disappearing from buildings as well as from human beings.

When Wren, already a brilliant experimenter in other fields, appeared on the architectural scene the Roman building forms were everywhere accepted as the correct model. Before his day Inigo Jones had added a Roman Corinthian portico to the Gothic body of old St. Paul's, and when Wren came to rebuild the whole cathedral, whatever traditional Gothic arrangements of plan were forced upon him, there was never any question but that the new building should be erected in the new manner. It was part of Wren's main achievement, some would say his chief glory, that in this great building, as in his other major works, he translated this Roman manner from the academic idiom to which the Italian architects following Vitruvius had attempted to confine it into a freer and more elastic medium suited alike to the climate and English character. Certain it is that he made a Wren manner the vernacular form of our own architecture for over two centuries—and that even though his own buildings were far too monumental for popular plagiarism. There is still hardly a town in the country that has not a church, a block of almshouses, or a bluecoat school which is quite correctly said to be "Wren-like."

A greater claim, however, can be made for Wren. With his chief works he lifted English architecture on to a higher imaginative plane than any had hitherto achieved and few have achieved since. His plan for the rebuilding of London after the great fire, made at a few days' notice and when he had had no great experience in the grouping of buildings and was still very much the amateur architect, showed an imaginative grip of a great town-planning problem such as no one had previously exhibited, while the plan itself has since then placed every town-planner in his debt. This was the first indication he showed of his power in grouping masses of building—a power which opened up new vistas for architecture in this country and for a while placed us architecturally at the head of Europe.

The great examples are the noble buildings collectively known as Greenwich Palace. Here he joined together into one highly imaginative and comprehensive scheme elements diverse both in character and scale. It will be remembered how there already existed on the site far back from the river the villa called the Queen's House, designed by Inigo Jones, a symmetrical building small in scale and size, and at the same time on the river front another much larger building to a larger scale by the same architect. Wren's problem was to incorporate these disparate blocks with others of his own design into a single unity. How impressively he did this, first doubling the Inigo Jones building on the river front and thereby starting a vista to the Queen's House, and how he emphasized this vista by two blocks farther back and closer in and of a lesser scale, how he added to these blocks long colonnades of an intermediate size to carry the eye on, and how finally he placed two elegant domes raised on lofty pedestals at their salient angles, where they stand as sentinels guarding the approach to the Queen's House and holding the whole composition together, is well known; nevertheless each time it is seen it gives a fresh thrill. The Greenwich buildings no doubt look small today against their industrial neighbours, but they still make a composition the abstract grandeur of which has never been surpassed in England.

This power of planning so that great architectural effects may arise is seen again in his scheme for Hampton Court, never fully carried out. The strange thing is that at Chelsea Hospital, where he had the freest hand, even drawing up the regulations for the administration of the charity as well as planning the building, he was least successful, the great projection of his many-storeyed wings overpowering the fine central facade and portico. In this building, however, as in his Palace at Hampton Court, his work at Kensington Palace, and his chambers in the Temple, he achieved a loveliness and happy domesticity, and that without any abatement of dignity, which make his work of this kind so different and to English people so much more pleasing than the corresponding palaces or communal dwellings of Paris or any other capital city.

At Oxford and Cambridge, where he first began his



practice with Pembroke College Chapel at Cambridge and the Sheldonian Theatre at Oxford, he eventually carried out some of his finest work. Trinity College Library at Cambridge is perhaps his most perfect single building. It has an elegance and finish, a consistency in detail, which his other buildings sometimes lack. The river front, with its simplified detail, is the most dignified, the most abstract facade at either university, and yet in its fine doorways are to be found those touches of the baroque, that roundness of modeling and sturdy swagger, which are so characteristic and so endearing. At Emmanuel College, where his rich portico and cupola to the chapel, bestriding a low arcade, smile at one across the end of a rather dull court, this happy character which he was able to give to the classical motives is still more pronounced.

This man, who could conceive the most noble composition of great masses of building, who could produce out of a Gothic plan the glorious succession of floating domes and vaults in the nave of St. Paul's or the great dome itself for ever sailing over the town with its un-

broken lines and noble outline, could also make the amusing little baroque ornament of Temple Bar. There was no end to his inventiveness, as his fifty-four city churches on their cramped and awkward sites, with their varied towers and spires, amply prove. Like all great architects he surrounded himself with a group of first-class craftsmen who grew up with him, interpreting and expanding his ideas. It was no doubt largely through them that he had so great an influence on domestic architecture. Through them he infused his happy and urbane yet practical spirit into the designing of the doors and windows, the cornices, fireplaces, and panelling of ordinary buildings for the next half-dozen generations. Other architects like Kent and Vanbrugh might produce great palaces, but it was his influence which lasted in the daily life of the people. On the other hand, with our insular character, but for his inspiring example we might still be conceiving and planning our buildings, as we are still building our towns, in the haphazard, irregular way we were doing before he came.—*Manchester Guardian*.

## Masonry, In Bulgaria

By S. N. KOLEDAROFF, Sofia  
Member Philalethes Society

During the past year of 1932 the life of the Masonic organization has been as full of activity as that of the previous year, and can show good results.

The first object has been to stabilize the financial position of the Grand Lodge of Bulgaria, aiming to meet as many as possible of its monetary engagements made in erecting the Masonic Temple in Sofia. A good deal of success has rewarded efforts in this direction.

Another piece of work completed during the same period has been putting the finishing touches to the final correction of all rules and regulations indispensable to the proper performance of all Masonic institutions and rituals according to the old Scottish accepted rite.

Over 150 papers and addresses have been read in Sofia and the provinces—all of which have undoubtedly contributed to the better acquaintance of the brethren with Masonic principles and practices. Among the most interesting of them was one for Bro. George Washington, greatest of United States Presidents, read by W. M. Bro. Kroum Moutafoff, at a very imposing general meeting of the three Sofia lodges on the occasion of the bi-centenary of the birth of this great Mason and statesman. The paper was printed and read in all Bulgarian lodges on the same day, and afterwards the pamphlet was sold in the country at a low price for the benefit of the charity fund. Bro. Henry W. Shoemaker, United States Minister to Bulgaria, took part in the celebration of the Sofia lodges, and made an impressive speech, which ended with the following words: "This spontaneous participation is doubly valuable, for it not only proves that this great man has merited the admiration of the whole world,

but also shows the existence of a real spirit of friendship and understanding between the Bulgarian people and the United States of America."

The Grand Lodge of Bulgaria took part in the seventh international Masonic Congress, held in East Constantinople during the month of September, and at which it was represented by Bro. General of Reserve M. Sapounaroff.

In view of the material needs of our brethren, increased by the present economic and financial crisis, the activity of the fraternal triangle has been renewed. It has been charged to double its efforts in helping the needy Bulgarian Masons.

Also during the last year, the first memorial meeting for all Bulgarian Masons, passed to the Eternal East since the foundation of the grand lodge up to the present day, has been held. At the mention of each name, the few words said characteristic of the person revived the image of all the dear departed brethren. It was decided to continue this practice in the future on November 18th, a day consecrated by the Bulgarians to the memory of their dead.

During the year 1932, the Bulgarian Masons increased in numbers by those who were newly initiated. This influx of new and promising forces will surely contribute to the more rapid triumph of the great cause of our royal art in the welfare of our own country and of all humanity.

The Grand Lodge of Bulgaria has been in regular relations with many foreign Masonic grand lodges, and conducts with them a constant correspondence of general and administrative character.

S. N. KOLEDAROFF, *Grand Secretary*.

## Freemasonry and the Inquisition in Spain

By HENRY CHARLES LEA, LL. D.

Few subjects have been so fertile as Freemasonry in the growth of legend and myth. If we may believe some of its over-enthusiastic members, the Archangel Michael was the grand master of the earliest Masonic lodge, the builders of the Tower of Babel were wicked Masons, and those who held aloof from the impious work were Free-Masons. Others trace its origin to Lamech, and others again tell us that the first grand lodge in England was founded by St. Alban in 287. Its adversaries are equally extravagant; if we may trust them it is the precursor of the Antichrist and a survival of Manicheism; it is supreme in European cabinets, and directs the policy of the civilized world in opposition to the Church. Every pope in the nineteenth century fulminated his anathema against it. The Abbe Davin assures us that Jansenism is the masterpiece of the powers of evil, and that it has become, in the form of Masonry, the most formidable of secret societies, organized for the destruction of the Christian Monarchy.

There are zealous Spanish Masons who assure us that the Comunidades of Castile and the Germania of Valencia were the work of Masons; that Augustin and Pedro Cazalla and other victims of the auto of May 21, 1558, were Masons, and that the unfortunate Don Carlos was a victim of Masonry.

Descending to the sobriety of fact, Masonry emerges into the light of history in 1717, when Dr. Desaguliers, Anthony Sayer, George Payne and a few others, formed, in London, an organization based on toleration, benevolence and good-fellowship. Its growth was slow, and its first appearance in Spain was in 1726, when the London Lodge granted a charter for one in Gibraltar. Lord Wharton is said to have founded one in Madrid, in 1727, and soon afterwards another was organized in Cadiz. These were primarily for the benefit of English residents, although doubtless natives were eligible to membership. As yet it was not under the ban of the Church, but its introduction in Tuscany led the Grand-duke Gian Gastone to prohibit it. His speedy death (July 9, 1737), caused his edict to be neglected; the clergy represented the matter to Clement XII, who sent to Florence an inquisitor; he made a number of arrests, but the parties were set at liberty by the new Grand-duke, Francis of Lorraine, who declared himself the patron of the order, and participated in the organization of several lodges.

Clement sustained his inquisitor and issued, April 28, 1738, his bull *In eminenti*, calling attention to the oathbound secrecy of the lodges, which was just cause of suspicion, as their object would not be concealed if it were not evil, leading to their prohibition in many states. Wherefore, in view of the grave consequences threatened to public tranquility and the salvation of souls, he forbade the faithful to favor them or to join them under pain of excommunication *ipso facto*, removable only by the Holy See. Prelates, superiors, ordinaries and inquisitors were ordered to inquire

against and prosecute all transgressors and to punish them condignly as vehemently suspect of heresy, for all of which he granted full powers. Thus the only accusation brought against Masonry was its secrecy, but this sufficed for the creation of a new heresy, furnishing to the Inquisition a fresh subject for its activity.

The nature of the condign punishment thus threatened was left to the discretion of the local tribunals, but a standard was furnished by an edict of the Cardinal Secretary of State, January 14, 1739, pronouncing irremissible pain of death, not only on all members, but on all who should tempt others to join the order, or should rent a house to it or favor it in any other way. The only victim of this savage decree is said to have been a Frenchman who wrote a book on Masonry; it is true that, in this same year, 1739, the Inquisition in Florence tortured a Mason named Crudele, and kept him in prison for a considerable time, but the death penalty was a matter for the secular authorities, and in Florence these were not under control. Indeed, when the Inquisition offered pardon for self-denunciation, and a hundred crowns for information, and made several arrests, the grand-duke interposed and liberated the prisoners.

Even when the arch-imposter Cagliostro, in 1739, ventured to found a lodge in Rome, and was tried by the Inquisition, the sentence, rendered April 7, 1791, recited that, although he had incurred the death-penalty, it was mercifully commuted to imprisonment for life.

He was accordingly imprisoned in the castle of San Leone, where is supposed to have died in 1795.

The Parliament of Paris refused to register the bull 1738, and when, in 1750, the jubilee attracted crowds of pilgrims to Rome, so many had to seek relief from the excommunication incurred under it, that Benedict XIV was led to revive it, May 18, 1751, in his constitution *Providas*, pointing out moreover the injury to the purity of the faith arising from the association of men of different beliefs, and invoking the aid of all Catholic princes to endorse the degrees of the Holy See.

When thus, without provocation, Rome declared war to the knife against the new organization, it naturally became hostile to Rome, and when its membership was forbidden to the faithful, it was necessarily confined to those who were either indifferent or antagonistic to the Roman faith.

While the papal commands were ignored in France, they had been eagerly welcomed in Spain. The bull *In eminenti* received the royal exequatur, and the Inquisitor-General Orbe y Larreategui published it in an edict, October 11, 1738, pointing out that the Inquisition had exclusive jurisdiction in the matter. He promised to prosecute with the utmost severity all disobedience to the bull, and called for denunciations, within six days, of all infractions, under pain of excommunication and fine of 200 ducats. The edict



was to be read in the churches, and to be affixed to their portals, thus giving an effective advertisement to the new institution by conveying a knowledge of its existence to a population thus far happily ignorant.

The Inquisition, however, was not allowed long to enjoy the exclusive jurisdiction claimed, for Philip V, in 1740, issued an edict under which, we are told, a number of Masons were sent to the galleys, while the Inquisition vindicated its rights by breaking up a lodge in Madrid and punishing its members.

There was thus established a cumulative jurisdiction which continued, for state autocracy and church autocracy were alike jealous of a secret organization of unknown strength, which, in troublous times might become dangerous. Fernando VI manifested this by a prabmatica of July 2, 1751, in which he forbade the formation of lodges under pain of the royal indignation and punishment at the royal discretion; all judges were required to report delinquents, and all commanders of armies and fleets to dismiss with dishonor any culprits discovered in the service. That, in spite of these repressive measures, Freemasonry was spreading, may be assumed from the publication, about this time, of two editions of a little book against it, in

which this decree is embodied.

Parre Feyjoo assisted in advertising the order by devoting to it a letter in which, with gentle satire, he treated it as a hobgoblin, imposing on public credulity with false pretences, although there might be evil spirits among the harmless ones.

The Inquisition meanwhile was not idle, though it did not imitate the severity of the papal government or of the royal edicts. In 1744 the Madrid tribunal sentenced, to adjuration *de levi* and banishment from Spain, Don Francisco Aurion de Roscobel, canon of Quintanar, for Freemasonry; in 1756 the same tribunal prescribed reconciliation for Domingo de Otas and, in 1757, a Frenchman named Tournon escaped with a year's detention and banishment from Spain, although by endeavoring to induce his employees to join the order, he was reckoned as a dogmatizer.

(To be continued)

[The above article is reprinted by permission from Henry Charles Lea's "History of the Inquisition of Spain," published in four volumes, by the Macmillan Company; copyright, 1907, by the Macmillan Company. It is suggested that the reader who is interested in the period consult the complete work. It is considered one of the most authoritative treatments extant. Another work worthy of serious consideration is Lea's "A History of the Inquisition of the Middle Ages," three volumes. These books can be obtained through the Macoy Publishing and Masonic Supply Co., 35 W. 32nd St., New York, N. Y.]

## The Nation That Forgets God

It has long been a conviction with our most thoughtful people that this nation of ours has both a meaning and a mission. Emerson said: "America seems but another effort on the part of a divine providence in behalf of the human race."

Some years ago Roger Babson, the prominent American statistician, was visiting the nations of South America. In conversation with a distinguished business man of that country, he asked, "Why has North America so far outstripped South America?" To this question the South American replied: "The men who came first to our shores were seeking gold, while the founders of your republic were seeking God."

The correct history of the birth of our nation as well as all of our subsequent history attests the truth of this statement. The old world was swept by a religious awakening just prior to the coming of the colonists. It was not a revival of mere emotionalism, but an awakening in which God was re-enthroned in the hearts of the people, and men were brought to see and appreciate their rights and responsibilities as the sons of God. Green, the English historian, writing of his own nation at this time, said: "England became a people of one book and that book the Bible."

Certain brave spirits who were no longer willing to live under the tyranny of the old world set forth for this new world to build a new kind of nation. They were "colonies of conscience." They came not primarily to found a nation but a church. They were determined to build a republic with a free religious life, where every man could worship God according to the dictates of his own conscience, and follow truth as he

saw it without interference of priest, council or government.

Time does not permit me to trace the development of this ideal throughout the early history of our nation. One can easily discover the handwriting of God all over the walls of our republic. Our leaders in those early years were men with a profound faith in Almighty God, a deep reverence for the authority of the Holy Bible, and an abiding passion for human justice and brotherhood.

To-day we stand in one of the significant and critical hours of our national history. This is a period when days and weeks have the fullness and significance of years and decades. Certain critical conditions have been thrust upon us, and thoughtful men are facing the future not altogether without fear.

We cannot overlook the fact that civilization's growth has not been one of steady progress. History reveals the race standing one day upon the sunlit hills of hope only to plunge tomorrow again into the swamps with its mire and darkness. Great empires have risen and flourished, playing a large part in the affairs of the world and then have perished. Babylon, Nineveh, Bagdad, and others were once the capitals of mighty nations, cities through whose streets proud armies marched and children laughed and played. To-day they are gone. Where once they stood there is to be found only the shifting sands of lonely deserts and heard only the hoot of owls.

We have no right to forget the lessons taught by these nations which sleep in the graveyard of the centuries. Our Christian civilization came very near collapse during the world war. The forces which in other

years have wrecked nations are resident and active in American life to-day. Let us frankly face some of them.

We have apparently lost some of the idealism of other days. I have already referred to the overmastering ideals which our founders brought to these shores. The ideal of genuine democracy, a free religious life, the building of a righteous ministering nation.

We witnessed a revival of this idealism during the world war period. We gave the world a demonstration of the spirit of unselfish service and sacrifice such as the world had never seen. We witnessed a nation of more than a hundred million of souls throwing themselves into the conflict with all their force, all their resources consenting in advance to every sacrifice, without any desire for material advantage, refusing all compensations, desiring as one famous general said: "To return with empty hands, taking with us only our dead."

The glory of that idealism seems to have departed from us. Human selfishness is rampant. Our selfishness has led to reaction. We are talking too much of rights and too little of duties. Such a spirit has re-

sulted in a widespread distaste for the fundamental sanctities of life. Habits of industry and thrift have broken down. A passionate pursuit of pleasure and uncontrolled self-indulgence has become epidemic. We strive for gold and forget God.

I am not pessimistic concerning the future. There are many encouraging signs and many hopeful forces at work. At last we are facing facts as they are. We are acknowledging that isolation is forever impossible, that the world is a neighborhood and the human family a brotherhood. The real leaders of the race are in a humble and chastened mood. So many trusted forces have failed to make the world safe, friendly and happy that men are no longer conceited about the situation. Conceit always bungles. Humble men are much more apt to find a solution for our problems.

I believe we are near a revival of religion. Religion that will place its emphasis upon right relations to God and our fellowman. That will bring back prayer, honest dealings, faithfulness to the duties of life. That will teach us never to engage in any laudable undertaking without invoking the aid of God. For such a result I devoutly pray.

## One Way to Solve the Dues Problem

Medinah Temple of Chicago, in point of membership the largest constituent body of the imperial council of the Ancient Arabic Order Nobles of the Mystic Shrine of North America, has effectively solved the troublesome problem presented by delinquent dues accounts. This happy condition was accomplished by the simple method of remitting all unpaid dues to the close of the year 1932. Then followed the still more radical and startling action of adopting a resolution that the dues of all of its members for the year 1933 be paid out of the surplus funds of Medinah Temple, and that to each noble be delivered without cost a receipted dues card which will entitle him to all the rights and privileges of the colorful playground of fun-loving Masons throughout the realm of Shrinedom until the close of the year 1933.

The annual dues required from members of Medinah Temple being \$12, which includes the \$2 each noble pays for the maintenance and operation of the Shriners' Hospitals for Crippled Children, and the membership being approximately 20,000, the substantial amount of potential revenue written off by the cancellation of dues for the year 1933 is easily computed. The amount represented by remission of unpaid dues for 1932 was not stated, but was admitted to be far from insignificant.

The action taken by Medinah Temple was not snap judgment brought about on the spur of the moment by the wild suggestion of an enthusiast which struck the fancy of the crowd, as occasionally happens, with the result of the passage of ill-advised legislation. On

the contrary, it was under serious consideration for some time, with careful investigation of existing conditions and minute analysis of the experience of the year just closed, as well as a conservative forecast of what would probably happen during the coming year. Potentate U. J. Hermann, with the help of the divan of officers, past potentates and members of the finance committee of the temple, thoroughly canvassed the situation, the financial resources of Medinah Temple, the immediate and possible future effect of the proposed action and secured the approval of the imperial potentate before the resolution was presented to the membership, due notice of the impending action being given each member.

The conclusion reached was that the large reserve fund of Medinah Temple was accumulated for use when the proverbial rainy day arrived, and that the deluge is now here; that many good members are absolutely unable to pay dues and that many others can pay only at the expense of family and other pressing obligations; that sound business judgment, the preservation of the membership list, its psychological effect and, most important of all, the fraternal obligation involved, all favored the proposal. All hail to Medinah! It has lived up to its reputation for doing big things in a big way.

It is regrettable that the magnificent example set by Medinah Temple cannot be followed by other Masonic bodies, for it is doubtful whether there are a dozen other Masonic organizations in a financial position to follow its lead. WILLIAM E. RAFF, in the *Masonic Chronicle*.





### MARCH ANNIVERSARIES

Jacques De Molay, grand master of Templars (1297-1314) was publicly burned at the stake in Paris, France, March 18, 1314.

Dr. John T. Desaguliers, noted mathematician and philosopher, was born at La Rochelle, France, March 12, 1683. He served as third grand master of the Grand Lodge of England (1719) and was referred to by Mackey as "the Father of Modern Speculative Masonry."

Edward Augustus, Duke of York, was born March 14, 1738, and in 1765 was initiated in the Lodge of Friendship, Berlin, Germany.

Count Casimir Pulaski, Revolutionary hero, was born in Podolia, Poland, March 4, 1748, and was made a Mason in a military lodge in Georgia in 1779. On March 21, 1824, the Grand Lodge of Georgia laid the corner-stone of a monument to his memory in Savannah, with General Lafayette presiding at the ceremonies.

Edward Gibbon, author of *The Decline and Fall of the Roman Empire*, was initiated in Friendship Lodge No. 6, London, Eng., in March, 1775.

Joel R. Poinsett, Secretary of War under President Van Buren (1837-41), and grand high priest of the grand chapter, R. A. M., of South Carolina, was born at Charleston, S. C., March 2, 1779.

Rev. Jonathan Nye, second general grand master, K. T., U. S. A., was born at Warcham, Mass., March 5, 1781.

Wolfgang Von Goethe, famous German poet, became a master Mason in Amalia Lodge, Weimar, Germany, March 3, 1782. His death occurred in that city March 22, 1832.

General Joseph Vance, Governor of Ohio (1836-38), and member of Harmony Lodge at Springfield, Ohio, was born at Washington, Pa., March 21, 1786.

Louis Kossuth, Hungarian patriot, and member of Cincinnati (Ohio) Lodge No. 133, died at Turin, Italy, March 20, 1894.

Carl Ben Eielson, noted aviator, was initiated in Garfield Lodge No. 105,

Hatton, N. D., March 31, 1921.

John Philip Sousa, "the March King," died at Reading, Pa., March 6, 1932. He was a member of Hiram Lodge No. 10, Washington, D. C.

### LIVING BRETHREN

John Hays Hammond, who in 1911 served as special ambassador of the United States at the coronation of King George V of England, was born in San Francisco, Cal., March 31, 1855, and is a member of Oriental Lodge No. 144 of that city.

Oramel H. Simpson, former Governor of Louisiana, and member of the Scottish Rite Bodies at New Orleans, was born at Washington, La., March 20, 1870.

James M. Cox, former Governor of Ohio, and a member of Jefferson Lodge No. 90, Middletown, Ohio, was born March 31, 1870, near Jacksonburg, Ohio.

Gutzon Borglum, famous sculptor, painter and author, was born March 25, 1871, in Idaho, a past master of Howard Lodge No. 35, New York City.

Maj. Gen. Amos A. Fries, former chief of chemical warfare service, U. S. A., was born at Dabello, Wis., March 25, 1919, received the thirty-second degree at Washington, D. C.

Samuel Pasco, past grand master of Florida, was born at Monticello, Fla., March 21, 1878.

Arthur R. Robinson, U. S. Senator from Indiana, and a thirty-third degree member of the Northern Masonic Jurisdiction, was born at Pickerington, O., March 12, 1881.

Arthur H. Vandenburg, U. S. Senator from Michigan, and a member of both York and Scottish Rites, was born at Grand Rapids, March 22, 1884.

Lawrence M. Judd, Governor of Hawaii, and a member of Hawaiian Lodge No. 21, Honolulu, was born in that city, March 20, 1887.

Gen. John J. Pershing became a member of Lincoln (Neb.) Chapter No. 6, R. A. M., March 21, 1894.

Frank C. Jones, past grand master of Texas, and past imperial potentate of the Mystic Shrine, received the

thirty-second degree at Galveston, March 4, 1904.

Earl C. Mills, imperial potentate of the Mystic Shrine, became a Royal Arch Mason at Des Moines, Iowa, March 4, 1912.

The Earl of Cassillis was elected first grand principal of Supreme Grand Royal Arch Chapter of Scotland, March 7, 1913, and is still serving in that office.

Norman S. Case, Governor of Rhode Island, was passed in Corinthian Lodge No. 27, Providence, March 13, 1917.

Dr. Henry Suzzallo, noted educator, affiliated with the Scottish Rite Bodies of Seattle, Wash., March 30, 1926.

President-Elect Franklin D. Roosevelt became a member of Cyprus Shrine Temple, Albany, N. Y., March 25, 1930.

The Prince of Wales and the Duke of York received the thirty-third degree honorary at London, March 8, 1932.

### AGED MASON CONGRATULATED

Jonathan G. Crouch, 32°, former employer of Herbert Hoover when the latter worked as an office boy in Oregon, celebrated the ninetieth anniversary of his birth on January 18, 1933, at his home in Olympia, Wash.

Mr. Crouch, affectionately called "Colonel," was born in 1843. Now a life member of Olympia Lodge No. 1, he was raised in Rochester (Ill.) Lodge No. 635, in 1875.

One of the many tokens of affectionate interest which Mr. Crouch received on his birthday was the following telegram from the President:

"I congratulate you most heartily upon your ninetieth birthday, and I do pray that you may find strength for an early recovery of your health."

### SERVICE ASSOCIATION GROWS

The Masonic Service Association of the United States has been materially strengthened during the past year by new members; the Most Worshipful Grand Lodge of Nevada joined in June of 1932, and the Most Worshipful

Grand Lodge of Arizona in March, 1933.

During the last three years the Association has revamped its program and proceeded under a new theory. The present management has paid every debt of the Association, has lived strictly within its income, and has engaged in a program of investigation, collating of information, and issuing Digests of facts showing national trends in Freemasonry, which have won much favorable comment from leaders everywhere.

Several more Grand Jurisdictions have signified their intention of considering joining or rejoining the Association at their next Annual Communications.

The Association held its fourteenth annual meeting in February, which was attended by the representatives of eighteen Grand Jurisdictions. The report rendered by the Executive Commissioners was of so much more constructive work, than even member Grand Jurisdictions had known, as to receive whole hearted commendation from Grand Lodge leaders all over the nation.

Born of a war time need for a servant of the Craft as a whole; carried on as a relief agency and a stimulus for Masonic education, the Association has profited by the early mistakes made when uncontrolled enthusiasms ran away with more sober counsels, and has now settled into a policy of real service which should carry it far, and win many more members.

### NEW FORM OF GRACE PROPOSED FOR ENGLISH R. A. M.

Lord Amptill, who presided at a recent meeting of the Supreme Grand Chapter, R. A. M., Freemason's Hall, London, read a paper dealing with the present form of Royal Arch grace. He spoke of it as collegiate and academic and certainly in its Latin form, he stated, it has little bearing on Royal Arch Masonry, and still less intelligible to those who hear it.

Lord Amptill traced the custom of saying grace in some form or other, both before and after meals, to remote times and expressed the opinion that Freemasonry is largely responsible for the continuance of the present day custom.

He would be the last person, he said, to do away with any Ancient Landmarks which have any association with Freemasonry, but expressed the hope that, in the near future, some eminent divine would compose a form of grace which would be suitable to Royal Arch Masonry.

### SCOTTISH DEPUTATION TO VISIT

The bicentenary celebration of the Grand Lodge of Massachusetts will take place at Boston, June 25, 26, 27 and 28, 1933. The Grand Lodge of Scotland will be represented at this celebration by its Deputy Grand Master, Sir Iain Colquhoun, and the Grand Secretary, T. E. Winning.

The deputation from the Grand Lodge of England has not been revealed.

### MEETING IN A TAVERN

Oxford Chapter, R.A.M., Oxford, N. C., harking back to old style places of meetings, met in a tavern in that city recently and conferred degrees on two candidates. The tavern was the Oxford Hotel. High Priest J. S. Beverly, with the assistance of K. W. Parham, arranged for the place of meeting. Brethren from Durham, Oxford, Henderson and Raleigh dined together. Following the refreshments the hotel dining room was cleared, properly tiled and the Royal Arch body went "to labor." Durham Chapter conferred the Mark Master's Degree on two candidates. Then the Raleigh brethren conferred the Past Master's Degree.

The novelty of meeting in a tavern gave rise to much enthusiasm, and at the close of the work Durham and Raleigh vied "with each other as to which would confer the other two degrees."

### SON RAISES FATHER

At the regular communication of Dougherty Lodge No. 591, Albany, Ga., on the evening of February 17, 1933, the Master, W. W. Green, Jr., had the pleasurable experience of conferring the Entered Apprentice Degree upon his father, W. W. Green, Sr. Mr. Green, the youngest master ever elected to serve Dougherty Lodge, is twenty-five years of age and his father is forty-nine.

A new Masonic library was formally opened by John Stokes, the Deputy Grand Master of West Yorkshire, on January 31, 1933, at Freemason's Hall, Bradford, Eng. The Provincial Librarian loaned to the new library many Masonic antiques, curios, ancient manuscripts, etc.

### BLIND MASON INSTALLED AS MASTER

Capt. Gerald Lowry, a blind member of Welcome Lodge No. 1673, London, Eng., has been accorded the unusual privilege of becoming master of his lodge. He has been a member of the Craft only seven years, and though handicapped by being blind, carries on the lodge work "with striking apti-

tude." He was made blind during the battle of Mons in October, 1914, while serving as an officer in the Royal Irish Rifles.

Captain Lowry is an osteopath by profession and in recognition of remarkable work in a clinic for the poor, the King of England made him a Companion of the Order of St. John of Jerusalem in 1931.

An introduction to his work, *A Place Among Men*, was written by Field Marshal Viscount Allenby.

### CHINA'S NEW LODGE

"Nanking" is the name of a new Masonic lodge recently established in China. Some time ago the Grand Master of the Philippine Grand Lodge, A. Gonzalez, denied the petition for a new lodge in Nanking, which denial was approved by the Grand Lodge Officers.

The present grand master signed the petition of Nanking Lodge, which, like Amity Lodge No. 106, will be international in character. It is expected that it will attract Chinese of high culture in the community as does Amity Lodge.

### BROTHERHOOD

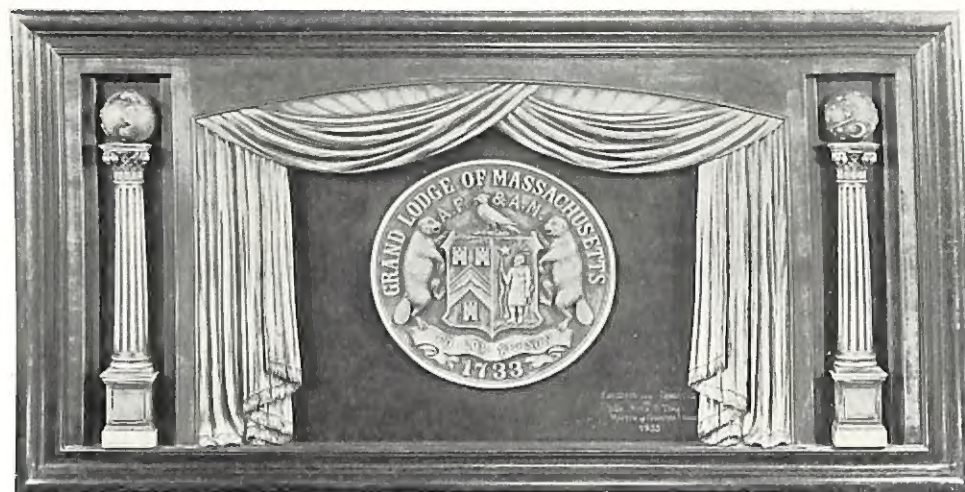
If you can feel sympathy—feel it within and without—then the dew falls and the desert begins to blossom. By sympathy, I do not mean merely a fellowship in sorrow, but also, and no less truly, a fellowship in joy—a feeling for which we ought to have an English word. To be glad when your brother men are prosperous and happy, to rejoice in their success, to cheer for their victories; to be compassionate and pitiful when your brother men are distressed and miserable, to grieve over their failures, to help them in their troubles—this is the fraternal spirit which blesses him who exercises it, and those toward whom it is exercised.—*Henry Van Dyke.*

### FIRST RECORD OF BANQUET

The celebrated Diary of Elias Ashmole discloses what is thought to be the first record of a Masonic banquet. The place was the "Half Moon" in Cheapside, and the date was March 11, 1682. Having answered a summons to attend a lodge to be held at Masons' Hall, London, he says:

"Accordingly I went, and about noon was admitted into the fellowship of Free Masons, by Sir William Wilson Knight, Captain Richard Borthwick, Mr. William Wodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William Wise. We all dined at the Half Moon Tavern in Cheapside, at a noble dinner prepared at the charge of the new-accepted Masons."





Part of the arrangements for the two hundredth anniversary celebration of the constitution of duly organized Masonry in Massachusetts, it was suggested that a Masonic museum be installed and furnished in Masonic Temple at 51 Boylston Street, Boston, to contain a permanent exhibit of the extensive collection of valuable historical Masonic relics which the Grand Lodge of Massachusetts has accumulated over a long period of time through gifts and donations. In connection with this plan it was decided to eliminate the mirror which has hung on the mantel in the present museum hall, and to install in its place a carved wooden panel. This has been originated and executed by Wor. Peter P. Tucci, Master of Hesperia Lodge and presented to grand lodge. The above picture illustrates the panel. It contains the seal of the Grand Lodge of Massachusetts, A. F. & A. M., overhung by carved draperies all bordered by a heavy oak frame, the main arch of which is supported symbolically by two pillars, familiar to all Masons.

The work thus presented has been accepted by Most Worshipful W. Curtis Chipman, Grand Master, and was suitably acknowledged at the September communication of Grand Lodge.

Brethren visiting the Museum will have an opportunity of admiring a remarkably fine piece of work, the gift of a faithful brother.

But the thoughts of Brother Tucci travelled further, for in his frequent visits to the Masonic Home at Charlton, he noticed that there was something lacking in the Home which was emblematical or suggestive of the authority of the Grand Lodge of Massachusetts. So he requested permission of the Grand Master to be permitted to present a duplicate carved panel to the one installed in the Temple.

This panel has been executed, and is now ready. It will be presented to

the Most Worshipful Grand Master at the Hesperia Lodge meeting on Tuesday, March twenty-first, at 8 p. m. at the Masonic Temple in Boston.

The Grand Master and other officers of the Grand Lodge will be present, as also a large number of distinguished Masons. Eliot and Loyalty Lodge of Jamaica Plain will attend in a body with their officers and members; many other lodges will be represented. It has been planned to have the grand master dedicate the panel in the Masonic Home at Charlton on Sunday, March twenty-six at 11 o'clock a. m., on which occasion he will be assisted by representatives from various lodges.

#### ROOSEVELT PERFORMS RITE OF MAKING SON MASTER MASON

On the evening of his return to New York City from Miami, Fla.—Friday, February 17—the President-elect, Franklin D. Roosevelt, visited the Masonic Temple, 71 West Twenty-third Street, where, in Architect Lodge No. 519, his son, Elliott, received the Degree of Master Mason in a class with other candidates—Harry Oldenbake, Gustav A. Klein and William Hosper.

With the distinguished guest, as he passed through a cordon of police to the entrance of the Temple, was Gus Gennerich, a Mason and a former New York City bicycle policeman, who was his personal bodyguard while he was Governor of New York.

Escorted by a delegation of Masons from the foyer to the anteroom of the lodge chamber, the President-elect "clothed" himself with a white lamb-skin apron and entered the spacious room where he was warmly greeted by over 1,500 Masons.

The doors were closed and the lodge, having been duly tiled, was guarded by two Tilers. Near the close of the ceremony Mr. Roosevelt officially performed the rite in the traditional

language of the Craft—of "raising" Elliott Roosevelt "to the Sublime Degree of Master Mason."

At the conclusion of the ceremony Mr. Roosevelt was introduced to the lodge meeting by Christopher C. Mollenhauer, Grand Master for the Grand Lodge of New York. In responding to the introduction he said, among other things, that "fraternalism in this country is a great bulwark in times like these and in dark hours. Freemasonry stands for loyalty to country, fidelity to ideals and faith in God, which are things needed at this time."

#### GAVELS OF RARE WOOD GIVEN

A memorable event took place following the joint installation of officers of Calcasieu Lodge No. 400, and Lake Charles Lodge No. 165, Lake Charles, La. C. E. Cory, 32°, member of Fort Scott Consistory and Master of Rising Star Lodge No. 8, Fort Scott, Kan., in 1886, presented three beautifully carved gavels to the two Louisiana lodges to be used at the respective stations of the Master, Senior and Junior Wardens. The gavels were made by D. E. Ottinger, resident of Lake Charles, and son-in-law of Mr. Cory, from Shittim wood, that particular variety of Acacia (Seyal) which grows about Mt. Sinai and from which the Ark of the Covenant is said to have been made.

In presenting the gavels Mr. Cory, who is a lawyer of Fort Scott, Kan., made a brief and learned address in system of tradition, legend, history and which he alluded to the symmetrical symbolism of Freemasonry. He said, among other things, "There is scarcely a thing in either the physical structure of the lodge and its furniture or in the forms and ceremonies, that does not have some symbolic reference to the history and development of the human race."

In his remarks Mr. Cory dwelt upon the Ark of the Covenant, its structure, its quality of wood, its meaning and history.

Closing, Mr. Cory said: "It has suggested itself to me that the brethren here might like to have in this Masonic Temple a bit of that wood which is so intimately associated with the beautiful system of imagery, tradition and history surrounding the very birth of our Order."

"Long time ago it was customary for a sojourner to leave with his host some small trifle as a reminder of his visit. A friend of mine who is a 'cunning worker' in wood has carved out of this wood three gavels, in the form of a stonemason's spalling hammer. That form, as well as the wood Acacia, suggest other lines of thought touching Masonic symbolism."

#### MASONIC TEMPLE DEDICATED

Golden Star Lodge No. 9, Lead, S. Dakota, recently completed its new Temple, the corner-stone of which was laid last October by T. E. Burrington, Grand Master of the Grand Lodge, assisted by other grand lodge officers.

The new Temple supplants the one which had to be abandoned last June on account of mining operations. The cost of the new structure, complete with furnishings, was \$32,000, \$21,000 of which was raised by the sale of non-interest bearing bonds in denominations of \$100 and \$1200, exclusively to Masons.

The building is of brick and steel. The appointments on the second floor consist of a lodge room 34x57 feet, with a full width balcony, also rest, library, cloak and property rooms. On the first floor is a dining room 36x82 feet, a modern equipped kitchen and other necessary conveniences.

Approximately 600 persons were present at the dedication banquet.

#### A WORTHY MASON

A very pleasing ceremony took place at the February communication of Morning Star Lodge No. 13 of Woonsocket, R. I., when Brother Thomas A. Buell, oldest member in years of Masonic membership, was presented a bar signifying sixty-seven years membership, to be added to his fifty year jewel. Brother Buell in turn presented to the lodge a check for \$67.00, representing one dollar for each year of membership, with the suggestion that the gift be added to the Charity Funds of the lodge.

This act on the part of Brother Buell very clearly expresses his Masonic fidelity, and comes to the lodge at a time when requests for relief are heavier than ever before.

The ceremony was broadcast to the members through the notice in the hope that others may consider brothers in distress as seriously as did Brother Buell, and not forget that truly Masonic virtue: to help, aid and assist.

#### FRANZ LISZT FREE MASON

Few know that Franz Liszt, the great Hungarian pianist and composer, was a member of the Masonic Craft. Born October 22, 1811, at Raiding, Hungary, he was initiated September 18, 1841, in Harmony Lodge, Frankfurt-on-the-Main. The well known composer, William Speyer, was his patron, while Klosz, the noted Masonic scholar and writer, had charge of the ceremony of initiation. In the following February he was passed and raised in Union Lodge, Berlin.

Due to his concert tours and other professional exactions, Liszt was not

active in Masonic lodge work, but his life was the embodiment of Masonic principles. The Encyclopaedia Britannica speaks of him as "distinguished by the rarest magnanimity of nature and generosity of soul. He labored even more energetically to advance the cause of others than his own." . . . "A fearless champion of all that was noblest in the arts, alike ancient and modern, he deserves to be held in lasting honor and remembrance."

Always welcomed by his brethren everywhere for his art and devotion to intelligent, spiritual teachings of Masonry, his name appears in the rolls of various lodges in Europe as a visitor or a contributor to their cause. In 1843 he was made an honorary member of a lodge in Iserlohn, Germany, and two years later a lodge in Zurich, Switzerland. In 1870 he became a regular member of the lodge in which he received the Entered Apprentice Degree in Budapest.

#### PRESIDENT HONORARY MEMBER OF STANSBURY

Stansbury Lodge No. 24, one of the many Masonic lodges of Washington, D. C., looks forward to an occasional visit from their distinguished honorary member, the President of the United States, Franklin D. Roosevelt.

Mr. Roosevelt was made an honorary member of that lodge on November 21, 1919, when he gave the principal address on the occasion of the laying of the corner-stone of its new building. The stone was laid in the presence of many prominent persons under the auspices of the Grand Lodge of the District of Columbia. The guests of honor were: Gen. John J. Pershing, Colonel Quirkmire, U. S. Army, and Assistant Secretary of the Navy Franklin D. Roosevelt.

After congratulating "the members of the lodge for the progressiveness they had shown" and assuring them that he looked forward to availing himself of an opportunity of being present at some meeting of the lodge, Mr. Roosevelt said, in part:

"It has gotten so now that no Masonic Temple can be erected unless there is some member of the Roosevelt clan at the ceremony in some capacity, and I am proud to say that no family in the country as a whole is more closely identified with Masonry than the Roosevelt family. This occasion brings to my mind a speech that was delivered in 1907 in this city at the laying of the corner-stone by Theodore Roosevelt, then President of the United States. That speech was declared by many as the most radical ever delivered by a President, but I think if one would read it today and then look around it would appear to be most tame."

In closing his address, Mr. Roosevelt predicted a bright future for the country and reminded his audience that this was no time to be dwelling on the "good old days." "Those good old days," said he, "are dead and gone. There is a golden age ahead for this country; a progressive age; an age when just such men as you will leave no stone unturned that might make for a cleaner, brighter future and a closer brotherhood for the betterment of mankind."

When the Assistant Secretary of the Navy had performed the rite of throwing a trowel of mortar on the base which was to support the corner-stone, General Pershing, who had just performed the same rite, jocularly whispered to Mr. Roosevelt, when the latter returned to his seat: "Mr. Secretary, from the way you handled that trowel, I think you could do better at bricklaying than helping to run the Navy." Mr. Roosevelt replied: "There is no doubt about that, General. I am sure I could make more money, at least."

#### CENTENARIAN HONORED

Major John W. Bean of Attleboro, Massachusetts, celebrated his 100th birthday on Wednesday, March 8th, 1933.

The venerable gentleman was the recipient of tributes from dignitaries of city, state and nation.

Oldest officer on the retired list of the U. S. Army and commander of a G. A. R. Post of his native city, he attended a luncheon given in his honor on March 7th, where a wealth of encomiums which would have turned the heads of younger men, brought smiles of appreciation to one to whom world cares must seem a trivial thing indeed.

Messages of congratulation were received from President Hoover, the governors of three states and many others. It was an eventful day for one whose life spans twenty-eight presidents and who has seen panics and prosperity and witnessed much of the progress of the nation at first hand.

A peculiar interest in the event to Freemasons lies in the fact that Major Bean is undoubtedly one of the world's oldest Masons, he having been a member of the fraternity for nearly seventy years.

Brother Bean was born March 8, 1833, at Kirby, Vt. He was raised in 1864 in Hughes Army Lodge at Point Lookout, Maryland; later affiliated with Palatha Lodge of Palatha, Florida; and affiliated with Ezekiel Bates Lodge (Mass.), July 16, 1821.

All brethren will wish him continued years of health and happiness as well as felicitating him upon his attainment of the centennial landmark.



## SOME OLD NEW YORK MASON'S

Louis Wittneben, Salt Springs Lodge No. 520, Syracuse, N. Y., was recently installed tiler of the lodge for the 53d consecutive time. During his long membership he has been absent at lodge meetings but nine times.

Moses Stoppard, of Otsenigo Lodge No. 433, Binghamton, N. Y., was recently elected treasurer for the 56th consecutive time.

Walter D. Travis, of Phoenix Lodge No. 96, Whitehall, N. Y., has been a member for nearly 52 years.

Charles A. Shaw, past master of Mistletoe Lodge No. 647, Brooklyn, N. Y., was raised on April 19, 1875, and continues to take a keen interest in his lodge.

Lew V. Snow, of Cornwall-on-Hudson, N. Y., who holds a gold medal from the Ohio Grand Lodge for 50 years' service in the Craft, has been a Mason for 57 years.

William W. Rumsey and William Berry, both of the Newburgh's Veteran Masons Association, New York, have been Masons for 67 and 57 years, respectively. John E. Kraft, of Kingston, N. Y., has been a member of the Craft for 56 years.

## MASONIC LIBRARIANS TO MEET AT COLUMBUS, OHIO

Several years ago a few Masons discussed among themselves the desirability of an association of Masons for the promotion of Masonic education through literature of the Craft. In May, 1927, a conference as held in the Masonic Temple, Detroit, Mich., at which about 30 representatives were present from California, Texas, North Dakota, Missouri, Iowa, Wisconsin, Ohio and Saskatchewan, Canada. Since then conferences have been held consecutively in 1928 at Cedar Rapids, Iowa; 1929 at Milwaukee, Wis.; 1930, Philadelphia; 1931, New York City, and 1932, Alexandria, Va. The forthcoming meeting will be held at Columbus, Ohio, on May 17, 18 and 19, 1933.

The advisory committee consists of William L. Boyden, Washington, D. C.; William Dick, Philadelphia; C. C. Hunt, Cedar Rapids, Iowa; S. H. Shepherd, Milwaukee, Wis.; J. H. Tatsch, New York City, and R. J. Meekren, Stanstead, Quebec.

The Earl of Stair was recently re-installed as provincial grand master of Masons in Galloway, Scotland. The ceremony was held in the Masonic Hall, Stranraer, with the Earl of Belhaven and Stenton, Grand Master of Scotland, aided by a deputation of grand lodge officers, officiating.

## A MASONIC CALENDAR

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A.L.), "in the year of light."

Scottish Rite, same as Ancient Craft, except the Jewish chronology is used, Anno Mundi (A.M.), "in the year of the world."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A.I.) "in the year of discovery."

Royal and Select Masters date from the year in which the temple of Solomon was completed, Anno Depositionis (A.Dep.), "in the year of the deposit."

Knights Templars commence their era with the organization of their Order, Anno Ordinis (A.O.), "in the year of the Order."

Order of High Priesthood dates from the year of the blessing of Abraham by the High Priest Melchisedec, Anno Beneficio (A.B.), "in the year of the blessing."

## RULES FOR MASONIC DATES

Ancient Craft Masons—Add 4000 years to the common era. Thus: 1933 and 4000—5933.

Scottish Rite—Add 3760 to the common era. Thus: 1933 and 3760—5693. After September add another year.

Royal Arch—Add 530 years to the vulgar era. Thus: 1933 and 530—2463.

Royal and Select Masters—Add 1000 to the common era. Thus: 1933 and 1000—2933.

Knights Templars—From the Christian era take 1118. Thus: 1118 from 1933—815.

Order of High Priesthood—To the Christian era add 1913, the Year of Blessing. Thus: 1933 and 1913—3846.

## FORMER KING

## BECOMES MASTER

The former King George of Greece, who was initiated in Wallwood Lodge No. 5143, London, Eng., three years ago, was recently installed Master of his lodge. He journeyed from Italy for the ceremony.

The ex-king has been in exile since the republican form of government was adopted in Greece in 1923. He was born in 1890.

Freemasonry seeks to promote morals by ceremonious symbols and lectures, inculcating life measured by reason and performance of duties towards God, one's country, one's neighbor and oneself.

Masonry is an edifice, of which love and truth form base and spire.

## GRAND SECRETARY HONORED

Fred W. Hardwick, grand secretary of the Grand Lodge of Kentucky, was recently presented a commission by Ruby Laffoon, Governor of Kentucky, designating him an aid-de-camp on his staff with the rank of colonel. Deputy Grand Master Judge Richard Priest Dietzman, Chief Justice of the Kentucky Court of Appeals, made the presentation remarks. Joseph T. O'Neal, former Chief Justice of the Kentucky Court of Appeals, spoke briefly. Isaac T. Woodson, grand treasurer of the Grand Chapter of Kentucky, R. A. M., introduced the speakers in the presence of 40 close personal friends of Mr. Hardwick, who had called on him at his office unannounced.

## C. H. HEATON PASSES

Charles Henry Heaton of State street, Montpelier, Vermont, last of the charter members of Mt. Sinai temple of the Mystic Shrine and known throughout the country for his Masonic activities, died at 9:30 o'clock, March 9, at his home there following an illness of only a week. He had been in failing health for a long period and death was due to a general physical decline as the result of old age.

Charles H. Heaton, son of Homer and Harriet (Stearns) Heaton was born in Montpelier, Vt., November 2, 1844, and died in the house in which he was born. On the death of his mother, when he was 12 years old, he went to Boston and made his home with his grandparents Stearns till he was 21 years of age, returning at that time to Montpelier, where he has since resided.

Among the Masonic bodies of which he was a member and the positions he held in these orders are the following:

Treasurer of the Grand Council of Vermont for 30 years; general grand treasurer of the General Grand Council for 18 years; secretary of Aurora lodge, 14 years; secretary of King Solomon chapter, 12 years; secretary of Montpelier Council, R. and S. M. K. T., 28 years; secretary and treasurer of Gamaliel Washburn lodge of Perfection, 54 years; secretary and treasurer of Mount Calvary council, 20 years; potentate of Mt. Sinai temple, two years; recorder of Mt. Sinai temple, 55 years.

Bro. Heaton received the Blue Lodge degrees in Columbian Lodge of Boston, December 26, 1865. He was admitted to Aurora Lodge of Montpelier, February 15, 1886, and received the R. A. degree in King Solomon chapter, March 18, 1886. He received his R. & S. M. degree in Montpelier council, May 27, 1886 and Templar orders in Mount Zion Commandery, May 6, 1886.

He entered Delta chapter of the

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Rose Croix of Vermont Consistory in 1874. The 33rd degree in the Supreme Council, A. A., Scottish Rite for the Northern Masonic Jurisdiction, U.S.A., was conferred upon Bro. Heaton at Boston, September 15, 1885. He became dean of the Council on September 16, 1930.

He was a past officer of the Royal Order of Scotland, past grand sovereign of the Knights of the Red Cross of Constantine of Vermont and was also a member of the Grand Cross. He was a past patron of Rob Morris chapter of the Order of Eastern Star and was a past venerable chief of the Veterans association of Vermont.

Bro. Heaton's last public appearance at a Masonic function occurred January 20, when he attended the annual business session of Mt. Sinai temple. At that meeting Mr. Heaton was relieved of all active duties as recorder of the temple and was designated as recorder emeritus in recognition of his long years of service to the temple.

Funeral services, largely attended, were held at 2:30 o'clock Saturday, March 11, at Christ Episcopal church, Montpelier. The services at the church were preceded by a prayer service at the Heaton home. The Masonic service was held at Green Mount cemetery following the services at the church.

## IRISH FREEMASONRY

Membership in the Masonic Fraternity increased in nearly every one of the Irish provinces and warrants were issued for three new lodges during the year 1932.

The Craft has been especially forward going in the Province of Antrim. A new hall in the course of completion just outside the center of Belfast, will be an ornament to that city and will accommodate several of the lodges in that community. Very satisfactory response was made to their charities—the Belfast Masonic Clarity Fund and the Belfast Masonic Widows' Fund.

The Provincial Grand Master of the Province of Down, Col. R. G. Sharman Crawford, was felicitated by many on his eightieth birthday and his appointment as representative of the Supreme Council, Southern Jurisdiction, U.S.A., near the Supreme Council of Ireland.

Two new Masonic halls were dedicated in the northwestern Province of Londonderry and Donegal during the year—one at Culmore and the other at Farnskillen.

The principal event of the year was the meeting held by the Grand Lodge of Ireland at Farnborough, Surrey, Eng. The occasion was the founding, for the first time on record, but with the consent of the Grand Master and



the United Grand Lodge of England, of an Irish lodge on English soil under the Constitution of Ireland. Freemasons from both grand lodges took the keenest interest in attending the unique communication. The Earl of Donoughmore, Grand Master of the Grand Lodge of Ireland, who, together with other grand officers of the Grand Lodge of Ireland, occupied the respective stations, said that he believed it was absolutely unique for one grand lodge to meet on the territory of another grand lodge with its consent.

He related an occasion (about 1656) when the Grand Lodge of Scotland held a meeting near Newcastle-on-Tyne. The grand master assured his English and Scotch brethren that if ever their grand lodges desired to meet in Ireland a very cordial welcome would be extended to them.

Attendance at lodge meetings generally increased during the year 1932 and much interest was shown in the work of the Craft.

The following brethren were elected to fill vacancies caused during the year: From the Grand Lodge of Illinois—Stephen Garvin, Past Master Nodge No. 300, Coal-island.

From the Grand Lodge of California—Raymond F. Brooke, Past Master Lodge No. 12, Dublin.

From the Grand Lodge of Indiana—Archibald Preston, Past Master Lodge No. 399, Dublin.

**MY FRIEND THE PHILOSOPHER**  
By JAMES G. CONNER, 33  
Director of the Masonic Bureau  
Overseas, Paris, France

On a recent afternoon I was sitting in an easy chair in the lobby of a hotel in the business quarter of this city, and as I watched the people scurrying to and fro in their rush and bustle for the material ends in this work-a-day life, I had ample opportunity for reflection. All this constant, surging tide of humanity brought to my mind the reality that this is indeed a very strenuous age, and that neither time nor opportunity can be wasted.

During these moments of reflection my old friend, the philosopher, entered, and, spying me, took a nearby chair. On being seated he asked: "What deep problem are you endeavoring to solve?"

"No problem," I replied. "Just meditating over the strenuousness of the age in which we are living."

"Yes," said my friend, "we are living in an age when the tremendous increase of the struggle for existence, as manifest in the increase of our industrial problems, necessitates a keen perception as to the things that are feasible to man; not only feasible, but necessary for him to grasp and hold would he maintain his economic equilibrium."

"No man can afford to dally with time or take chances with opportunity," I suggested.

"You are correct," said he, "for we are living at an enormous pressure, and, I believe, we are constantly living at many degrees of intensity that are uncalled for; in consequence of which many of us lack poise, and, in lacking poise, lack purpose. The chase appears to be enjoyed the same, though the end find the hunter without any worthy catch. Many of us are opportunists who never realize opportunities, and are tireless seekers who seek purposelessly, never gaining the object sought. They pursue for the sake of pursuing, and that which lasts as the trophy of pursuit is the result of the most haphazard chance. That is why many of us come to the closing year of our life with nothing more than a handful of realization."

"Rather severe on the man who conscientiously endeavors to forge his way to the front, perhaps unsuccessfully, are you not?"

"I speak generally," was the reply. "It would be well if we would stop for a while and pause to consider the 'why' of this rush," my friend continued. "In this excitement, this pressure, we really

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forget why we exist, and, like the motley herds of the animal kingdom, follow the line of the least resistance. Poise! Poise! That is the essential attribute, but we can never have poise at the rapid rate we are running through life. The intense speed at which we are geared is upsetting us all the time. We can be active without frittering away our energies to no purpose. The business man has as much to learn from poise, concentration of mind and the conservation of energy as he has to learn concerning his business. A man's success depends on his wealth of concentration and poise, and the man who represents the great things of life is the man who has accustomed himself to poise and decision."

"Poise and decision," I remarked.  
He replied, "Poise and decision. These qualities are enviable and should be cultivated by everyone. It is not that they cannot be had. There is no price on them. Effort at gaining poise and concentration is the only thing that will gain, will establish them. Nothing else will perform the task, but the controlling force of the individual over his nature. We shall never lose by concentrating our forces, and the man who thus concentrates may be compared with the runner who spares himself as much as he can, but who wins over the one who uses up all his energy to start and makes the first hundred yards in record time."

"You are correct. I agree with you," I commented.

"Let me remind you," said my friend, "that it is with us to decide how we shall live. Every man must know his responsibility to himself, but the duty of keeping his body in health and poise is a duty he has to fulfil not alone to himself but to the generations to whom he may be the ancestor."

"Will you permit me to sum up your comments?" I asked.

"With pleasure," responded my friend, with a knowing nod.

"Very well, then, here is my deduction—If things are disturbing and causing us to become strung to a nervous tension, let us close our eyes to a few minutes thought."

"Good philosophy," said he, "good philosophy. I trust you will now excuse me, as I must leave to keep an appointment."

Goodbyes were exchanged, as we shook hands.

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about slavery and the Union. They have not yet been able to heal their sores—yet, in all that terrible time of flood, fire and tears, the Masonic tie was never broken. Is it not a thing unutterably precious? Masonry can do such things. More than that, as a young minister entering the lodge, when I was brought to light I was astonished to find there men of nearly every religious communion in the country, and yet, on the altar lay an open Bible, the Book in debate about which the churches have divided, and yet Masonry was using the same Book; it brings men together. Is it not a secret? If the whole world could learn the Masonic secret about the Bible, would it not mean a new era in the moral and spiritual development of humanity? There it has been for ages. The wildest, and sometimes the angriest, debates have raged about what the Bible means, but we never hear an echo of any of those debates in a Masonic Lodge. How can it be? What secret does Masonry know? It takes you by the hand, and it takes me by the hand and leads us to the altar and asks us to read and study the Book of Holy Law and Revelation, follow the light as we find it, each interpreting in his own way and looking at it out of sane eyes, and allowing his brethren to do the same. Is it not a very simple secret after all? And yet a very great discovery to live and let live, to think and let think, to allow men to differ from you and yet love them, to love men well enough to allow them to do their own thinking? Is that asking too much?

Some years ago I attended a conference of Christian Unity in New York, presided over by the late Bishop Barton. For three days we discussed the matter. It was very amiable, of course. Each man thought if everybody else would join his own church that would solve the question. So it would; but everybody else thought that his church was the one that he ought to join, and there we were deadlocked. In the midst of our conference we learned that the good Bishop was to make an address in Cain Lodge on the evening that the conference closed. Those of us who were members of the Craft, and most of us were, entered into an horrible conspiracy, to slip into Cain Lodge without letting the Bishop know it, and listen to his Masonic address. So the smile became broader and broader. Then, in groups of one and two, three or four, we all came in and found ourselves together in Cain Lodge. In the conference of Christian Unity we could not agree; in the Masonic Lodge we could not disagree. After a while, how long no one may know, perhaps when you and I are passed away and our children

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have vanished, at least if such great conferences as that held at Lusanne, Switzerland, may continue, we may hope to see the churches find the basis of union and co-operation. When that day dawns the beautiful teachings of Masonry will proceed over the sea, and thank God for the fulfillment of a prophecy it has held in its heart for centuries.

What do we want to do with Masonry? To sweeten and broaden the hearts and minds of men, and make them not only more tolerant and more understanding. The more I live, brethren, the more one great word shines out in my heart, the word "understanding." There are two classes of people in the world; those that try to dominate and rule, and exploit their fellow men, and those who try to know and understand and help their fellow men. As I understand, Masonry seeks to initiate us in this second blessed class and teach us how to feel with men in their difficulties, their sorrows, and even in their sin, to sympathize with men and to understand and to help.—*Extract from Address by Rev. Joseph Fort Newton, 32°.*

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But there is another story, nearly as tragic and absurd. It is money that makes the wheels of industry move, and which puts men and women to work. Money has hardly any other purpose. Money buys work, whether it be spent for goods or services.

There is as much real money in the world as there was when every man could find work who wanted it. But much of it is idle, unemployed, out of a job. It sells no apples on street corners, nor does it starve and shiver for lack of something to do. But it earns nothing, does nothing, makes and mends nothing, though there is so much waiting and needing to be done.

The Wise Men of Washington have worried a lot about this idle money. They know, or suspect, where a lot of it lies in hiding. When the Government wants to borrow it on its bond, gilt-edged and platinum-plated, it comes scurrying out of strong boxes and vaults, ten times as much as is needed.

But government cannot put all the idle money to work, any more than government can employ the ten million who walk the streets looking for a job or begging for charity. Money cannot earn its own living in governmental service.

Neither can money make the wheels go round when it is merely taken away in taxes and paid away in wages, any more than a man can pay his own salary from one pants pocket to the other.

Money must find a job somewhere else than in Washington. And where, then, shall it look for one?

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banks and big cities bid for our money and promised to put it to work.

And we were amazingly willing to let them have it.

Perhaps we deserved what we got for being so ready to part with it. For one fine morning somebody walked off with it and didn't come back. We got word that it was gone and had left no forwarding address.

Let us be quite clear about that. The money wasn't merely mislaid, or temporarily tied up. It was gone, vanished, sunk without trace in the dismal swamps of the depression. That's how it looked, at least, to those who had lost it.

But the truth is that much of the money invested and lost in the great catastrophe was simply stolen. Stolen honestly, of course, but the ultimate effect was the same. Perhaps it would be kinder to say that it was confiscated. Whatever happened to it, when the settlement was over, somebody else had it. He got it legally, respectably, logically and inevitably, but he got it.

Money went into land, buildings, business and banks in the same way, and didn't come back where it started. A lot went abroad and seems to have emigrated for keeps.

Where is all this money gone? It will turn up again some day, as new capital in new hands. Somebody has said that capital is always created by confiscation. It takes a long time to get it by working for it, so the smarter system is to find ways and means of confiscating it.

A stock market crash is one kind of confiscation. Collapse of land values is another. Super-taxes, sheriffs' sales, bankruptcies, the defaulting of foreclosure of mortgages and the depreciation of commodity values—all are bonds and cancellation of debts, the confiscation of one sort or another. Their effect is the same. They take a man's money or property and destroy his claim to it. Then somebody else can take it, keep it, and play with it.

If you lost your shirt in the stock market, somebody else now owns the shirt. Maybe it was your own fault, and maybe he got it according to the rules of financial strip-poker, which is a dangerous game for the innocent amateur to take a hand in. But that doesn't make it any pleasanter to be without a shirt when the cold winds are blowing.

Long years ago, Thomas Paine, plained the theory and practice of America's first great economist, ex-credit," he said, "is suspicion asleep."

Much has been said lately about the need for new credit to grease the idle

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wheels of industry. The Government of the United States has made itself a monstrous oilcan and called it the Reconstruction Finance Corporation; it has made another family-size model which it calls the Home Loan Bank. The intention of both is to lubricate the machinery with money so that it will run again. And all sorts of bait have been offered to bring other money out of hiding and back into useful circulation.

But Tom Paine was wiser in his generation than most of the modern economists and financial experts. He recognized the terrific inertia of credit which is the result of suspicion. While suspicion is in the air, money will not move any more than it must.

Our financial and industrial system, after all, isn't suffering so much from constipation as from nervous indigestion. Suspicion is still worried and wide awake.

"Credit is suspicion asleep." So money won't be allowed to go to work, or even get out of sight, while its owner suspects that somebody is waiting for it with a blackjack. It won't be sent to market while the wolves are still free to prowl about in Wall Street. It won't be put into land, while land is left to the tender mercies of taxation and the mortgage laws. It won't be invested in business, until business is guaranteed a better chance to earn its own honest living.

If Thomas Paine was right, the remedy is to put suspicion asleep again. But it can't be done with soothing syrup or hypnotism or the mumbo-jumbo of professional optimists. It must be done by giving some sort of guarantee that there will be no more dirty work at the financial crossroads.

Government will have to quit its friendly tolerance of foreign loans, which has been taken too often for approval and endorsement. Banks must be made responsible, and brokers liable for some of the damage they do. Punishments must be provided and enforced for those who squander and mismanage money which doesn't belong to them.

Business must be assured that it isn't going to be taxed and plundered to death as soon as it begins to make a little money. Financial crooks must be treated like the cheap thieves they are. Property ownership must be made reasonably secure with something more than a scrap of paper. The Stock Exchange must be made to look a little less like the Casino at Monte Carlo.

When these things are done—and most of them might be done without straining the intelligence of Congress or stretching too far the proper powers

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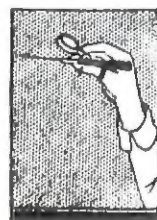
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of government—money may be willing  
to come out of hiding and look for a  
job of work.

There's plenty to be done. Men and  
money are idle while machinery rusts,  
homes and buildings need repairs, roads  
fall to pieces, land lies uncared for, and  
human beings do without the things  
they want and should have.

But suspicion is wide awake, and  
credit is scared and frozen stiff. That's  
why money is out of work, as well as  
ten million men and women who must  
have work and wages in order to live.

What is to subject a thing, save to  
extricate yourself from it, rise apart,  
and command it from a higher posi-  
tion? To overcome the world, it is in-  
dispensable first to overlook the world  
from some private vantage-ground,  
quietly aloof. Would you lift the soul  
above the petty passions that pester  
and ravage it and survey the prizes, the  
ills and the frets of ordinary life in  
their proper perspective of littleness?  
Accustom yourself to go forth at night  
above and study the landscape of im-  
mensity; gaze up where eternity un-  
veils her starry face and looks down  
forever without a word. These exer-  
cises, these lessons truly learned, so  
far from making us hate the society of  
our fellow creatures, or foolishly suffer  
from its annoyances, will fit us wisely  
to enjoy its honors, not victims of its  
penalties. If to be alone breeds in us  
a sullen taciturnity, it is proof that we  
are already bad characters. The more  
a misanthrope is dissociated from men,  
the more he loathes them; the longer a  
pure and loving soul is kept from them,  
the more intense is his longing to be  
united with them. None are so bitter  
and merciless, so abounding in sneers  
and sarcasms about society and its oc-  
cupants as those most thoroughly fam-  
iliarized and hardened in its routine.

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\* \* \*

Talk is cheap, except on a nation-  
wide radio hook-up.

\* \* \*

Like the parachute, the mind func-  
tions only when open.

\* \* \*

Friendship must be kept in good re-  
pair, or it may fail to function when  
you need it most.

\* \* \*

The criminal lawyer's formula for  
defending a guilty client: if at first you  
don't succeed, try, try again.

\* \* \*

The trouble with trans-atlantic wire-  
less photographs is that they all look  
as if they had had a very bad crossing.

\* \* \*

The four branches of the government  
are executive, legislative, judicial and  
bureaucracy. The first three are con-  
stitutional.

\* \* \*

An Executive—One who keeps pa-  
pers and orders moving.

\* \* \*

Always keep an old pair of shoes  
handy in case of a pinch.

\* \* \*

The backbone of the bootlegging bus-  
iness is the law and the profits.

\* \* \*

"Man run over by a train will re-  
cover." But the question is, "How  
much"?

\* \* \*

If there is any profit in politics, the  
politicians get it; if there's a deficit,  
the public pays it.

\* \* \*

The least the Prohibitionists could  
have done was to abandon observance  
of Independence Day when they passed  
the Eighteenth Amendment.

\* \* \*

We suggest that the number of laws  
be limited to the present existing num-  
ber, and that before passing a new law,  
an old law must be repealed.

\* \* \*

There seems to be much protest on  
the part of real musicians that the  
United States pays \$20,000,000 per  
year for music and \$15,000,000 of what  
they get is not music. They should  
take solace in the fact that we pay mil-  
lions for Prohibition and get very little.

"Behold, what havoc the scythe of  
time makes among the human race; if  
by chance we should escape the num-  
erous evils incident to childhood and  
youth, and, with vigor, arrive at the  
years of manhood, yet withal we must  
soon be cut down by the all-devouring  
scythe of time, and be gathered into  
land where our fathers have gone be-  
fore us."

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"What did it say?"

"Cheep! Cheep!"

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is."Mrs. Hotshot: "Do you know what  
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of your clothes closet."

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\*\*\*\*\*

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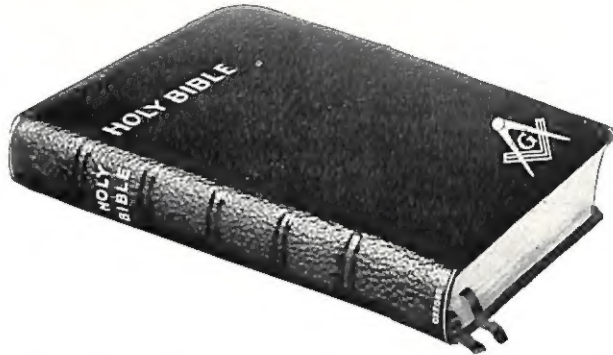
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